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THE  
L I F E  
O F  
F A I T H.

---

By SAMUEL WARD  
Preacher of Ipswich:

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*The second Edition, corrected and  
amended.*

---

L O N D O N

Printed by *Augustine Mathewes*, for *John  
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be sold at their Shops in *Saint Dun-  
stons Church-yard*, and in *Pauls  
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Gunne, 1621.

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THE  
FIELD

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FIELD

W. W. ...  
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TO THE HONOR AND VSE OF  
THE RIGHT HONORABLE THOMAS EARLE  
of *Suffolke*, Lord of *Walden*, Knight  
of the *Honorable Order of the*  
Garter, one of his Maiesties  
most Honorable Priuy  
Counsell.



*His Manual,*  
*I first conse-*  
*crate to your*  
*Honor. The*  
*greatest greatnesse hath no*  
*Az* *grea-*

THE EPISTLE.

greater honour belonging  
to it, then to bee an A-  
brech, to Persons, Books,  
and causes of this nature.  
Such Cedars haue their  
spreadth and talenesse to  
shelter such Fowles of the  
Heauen vnder their sha-  
dowe: And Faith is  
content in this vallie of  
vnbeliefe to receiue de-  
fence and countenance:  
where it rather giueth  
both. As Christ in that  
olde Allegorie of Chri-  
sto-

DEDICATORIE,

stopher seemes to be supported by him, whome in truth hee supporteth. And verely such Bookes as haue life in them giue a longer life to their Patrons, then the stateliest Buildings and largest Moniments.

Principally I Dedicate, and Devote it to your vse ; Charitie beganne at home. I first meditated, collected, and scribled them for mine owne bene-

THE EPISTLE.

fit, carried them about me  
with Antoninus his title  
*τὰ εἰς ἑμαυτόν*, Notes for my  
selfe. That which with  
all my might in seeking  
I haue sought to attaine,  
is the truth and effect of  
that which many thinges  
promise, but Faith is on-  
ly able to performe. Ful-  
nesse of ioy and constan-  
cie of content in the mid-  
dest of the chaunges,  
wane, eclipfes, and fuls  
of all externall thinges,  
and

**D**EDICATORIE.

and that one day aswell as  
another throughout the  
course of a mans life in  
that latitude and extent  
whereof this life is capa-  
ble. To cry out, I haue  
found it, I haue found it,  
might saour of vanity  
and arrogancy: Altoge-  
ther to deny it were an in-  
iurie to the truth of Gods  
Spirit, Word, and Grace.  
Such as haue found out  
Sayling by the Compasse,  
the Art of Printing, or  
should

THE EPISTLE.

*should one man discover a speedier passage to the Indies, or meete with a speciall Cordiall in Physicke, or any lesse profitable secret, should he not iustly be censured as enuious and in- iurious to let such an one die with himselfe. What a sacriledge were it then to engrosse such a true Elixar of Spirituall life, as vpon some prooffe, I am sure these prescripts containe. The substance there fore*

DEDICATORIE.

fore of them, I imparted  
first to my Flocke in Ser-  
mons. Nextly, conside-  
ring how much I stood ob-  
liged to your Lordshippe,  
and what speciall vse you  
might haue of them, I tran-  
slated, and copied them  
out in the forme wherein  
now I humbly commend,  
and earnestly recommend  
them to your serious per-  
usall and thorow triall. If  
upon both, good shall bee  
thought the better, the  
more

THE EPISTLE.

more communicated, others shall accompt themselves beholding to your Honor, as the principall occasion of publication. More I would say, but I feare to spoile the elegancie of **A**ugustine his Preface to Romanian, by englishing of it: Wherein is the summe of what I would say. Whither referring your Lordship, I rest, and continue as euer I haue done since my reference  
with-

Lib. I. contra  
Academicos.



DEDICATORIE.

*without intermission, publicly, and priuately to pray to the Lord of Lords that you may finde all fauour in the eyes of God and man, and that all true happinesse may be multiplied vpon you, and yours in this life, and a better.*

Your Lordships  
*in the Lord*

SAMVEL WARD.

DECEMBER 11

My dear Sir,  
I have the pleasure to inform you  
that the same has been received  
and is now in the hands of the  
proper authorities for their  
consideration. I am, Sir,  
very respectfully,  
Your obedient servant,  
J. W. Ward

Yours faithfully

J. W. Ward

J. W. Ward



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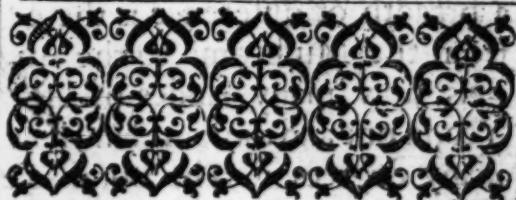
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# THE LIFE OF FAITH.

## CHAP. I.

*The Iust shall liue by his Faith.*



THE basest life ex-  
cels the best meere  
being, as much as  
*Adam*, the redde  
lumpe of earh  
whereof hee was  
made. The liuing Dog, the dead  
B Lyon.

Lyon. Betweene life and life what a breadth of difference is there? from the Mushrome to the Angels how many kindes of life? Yea, in one and the same kind how many degrees? The bondslaue hath a life as well as the King, the sicke man as the whole; but such, as in comparifon may rather bee termed a death. One best there is in euery kind as it approacheth nearest to that Fountaine of Life and Being, with whom to be, and to be most happy is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, consisting in the Image and fauour of his Creator, from which hauing once fallen, it would pittie one to see how lamely and blindly he re-aspires thereunto. The most part groaping as the *Sodomites* after *Lots* dore, the blinde misguiding the blinde in the common Labyrinth

## *The Life of Faith.*

3

rinth of error; each one imagining  
he hath found the way, and so tells  
his dreame to his neighbour for a  
truth. The Couetous when he hath  
gotté goods, as if he had gotten the  
true Good, applaudes his soule, as  
if it were the soule of some Swine,  
*Soule thou hast many goods, now, &c.*  
The Voluptuous when he hath sa-  
tiate himselfe with the huske of  
pleasure, cries out hee hath liued  
the onely royall and Iouiall life.  
The Ambitious when hee hath  
climbed the pitch and slipperie  
hill of Honour, builds his nest  
in the starres, thinkes himselfe in  
the skie and highest sphere of hap-  
pinesse. Alas, alas, doe not all these  
know they are in the Chambers  
of death? Dead whilest they are  
aliue, no better then walking ghosts  
in the shapes of liuing men: see-  
king and placing a spirituall and  
heauenly Iewell, in earthly pelfe,

B 2

in

## *The life of Faith.*

in watery Pleasures, in aerie Honours, which being all dead, cannot afford that life which they have not themselves. Verily, if one live an hundred yeeres, beget children, plant and build, and see no other good but such as these, the vntimely byrth is better then he. What then? Is this tree of life not to be recovered, no where to be found againe, yes doubtlesse, though there be many by-pathes, there is a Way; though many errors, there is a Truth; though many deathes, there is a Life. And behold, oh man that standest vpon the waies, inquiring after life. He that is the *Way, Truth and Life* that came from heauen to vanquish death, and by his death hath brought thee to life againe, who onely hath the words of life, Hee hath shewed thee the true way to life. Hath he not twise or thrise shewed



## *The life of Faith.*

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shewed thee in this liuely Oracle  
of his, *The lust shall liue by Faith.*  
Yea, but if a man like to our selues  
might come from the dead that  
hath made prooue of this way  
and life, and would speake of his  
own experience: would we heare?  
Behold *Paul*, flaine by the Law,  
reuiued by the Gospell, what doe  
wee thinke of him? Did he not  
from the time of his conuer-  
sion to the time of his dissolution,  
enioy a constant tenour of ioy;  
liue, if euer any, comfortably, hap-  
pily: And doth not hee tell vs, e-  
uen while he liued in the flesh, that  
he liued by the *Faith* of our Lord  
Iesus Christ. Surely he must needs  
be blessed that liueth by the same  
faith with Blessed *Paul*. Come  
therefore, you which desire to see  
good dayes and lay holde on the  
waies of life. *Belieue and liue.*

*Heb. 2. 4.*

*Rom. 1. 17.*

*Gal 3. 11.*

*Heb. 10. 38.*

*Gal. 2. 20.*

## CHAP. II.

*Christ the Fountaine, and Faith the  
meane of Life.*



Hat then? Commit  
we sacrifice against  
Christ in deifying of  
Faith? Rob we the  
Lord to adorne the  
seruant with his diuine honours?  
God forbid. Let that be giuen to  
Christ which is Christs, and that  
to Faith which is Faiths. Let the  
power of life and death be intirely  
reserued, euer ascribed to the Lord  
of life, the well of life, the light and  
life of the World, the breath of  
our nostrils, the life of our liues.  
Thy body, oh man! hath it soule  
which enliues it, and so hath thy  
soule its soule whereby it liues, and  
that

that is Christ the quickning spirit. Take away the soule from the body, and earth becomes earth; seuer Christ and the soule, what is it but a dead carrion? Elementary bodies lighten and darken, coole and warme, die and reuiue as the Sunne presents or absents it selfe from them, Christ is to our soules the sunne of righteousness: Sin parts vs; Faith reunites vs: And so wee liue primarily and properly by Christ as by the soule: by Faith, secondarily, as by the spirits, the bond of soule and body: by a personall and speciall faith appropriating Christ to the beleeuer, as the leg or arme liues by proper sinews, arteries and nerues, vniting it to the liuer, heart and head, such an one as Paul had in Christ that dyed for him, whereby hee ingrosseth the common God to himselfe, as if his and no bodies else.

B 4

Thus

Chrysost. in  
1 Cor. 1. 30.  
ἐν χάριτι τοῦ  
θεοῦ μὴ ἀρ-  
παξίς καὶ ἰδι-  
οποιεῖται τοῦ  
καί, οὐ θεοῦ.

*John 11.25.**1 John 5.*

Thus saith hee himselfe that is  
 the Truth and the Life, *I am the  
 Life and Resurrection of the World,*  
*hee that beleueneth in mee, though hee  
 be dead, yet shall he liue and not die.*  
 And this is the testimony of those  
 three heavenly and earthly wit-  
 nesses. God gaue life to the Sonne,  
 And he that hath the Sonne hath  
 Life. And he that hath *Faith* hath  
 the Son. So that whateuer we lend  
 to *Faith*, it redoundes to the honor  
 of Christ, neither haue we any fini-  
 ster intent to praise the wombe or  
 the paps of *Faith*, but to cast all  
 vpon Christ who giues and works  
 this *Faith* in vs, vivifies and nou-  
 rishes it, yea iustifies the imperfe-  
 ction thereof by the perfection of  
 his merit. Nay, let *Faith* knowe  
 that if shee should waxe arrogant  
 towards her Lord, or insolent o-  
 uer her fellow seruants, she should  
 Lucifer-like fall from her dignity,  
 and

## *The life of Faith.*

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and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habite of *Faith* in it selfe considered better or equall with loue? Is it not a poorer and meaner Act to beleeue then to loue: more like a beggarly receiuing, then a working and deseruing hand? Haile then oh *Faith* freely graced, graciously exalted aboue all Christs Handmaidens. Thy Lord hath looked vpon thy meane estate, because that hauing nothing of thine owne, as other Vertues haue, whence thou mightest take occasion to reioyce, thou mightest the better exclude that hatefull Law of boasting, the more humbly and frankly reflect all vpon thy Lord: who willingly empied himselfe that he might fill thee with honour, whiles hee sayes to the cured of the Palsey *Go thy way*

*Act. 15. 9.**1 Ioh. 5. 4.**1 Pet. 1. 9.*

*way thy Faith hath saved thee.* Hence forth calls hee thee no more seruant or friend, but stiles thee as *Adam* his Spouse, *Chauah*, the Mother of all Liuing : Counts it no iniurie to diuide his praises with thee, likes it well that thou which doest nothing but by him, shouldest bee said to doe all things which he doth: *To purifie the heart, to overcome the world, to saue men, &c.* And *à contrari*, hee to doe nothing without thee, which yet does all of himselfe. Hee could worke no Miracles in Capernaum because they had no *Faith*. So glorious and wonderfull things are spoken of thee : (I had almost said) so omnipotent is thy strength which hast said to the *Sunne* and *Moone*, *Stand yee still*; yea if but as big as the least graine, canst say to the greatest Mountaines, *Remove*. What can God doe which

*Faith*

Faith cannot doe if requisite to bee done? Questionlesse, Iustifying Faith is not beneath miraculous in the sphere of it owne actiuitie, and where it hath the warrant of Gods Word. It's not a lesser power then these, to say, *Thy Sinnes are forgiven thee, thy person is accepted of God, what-euer thou askest thou shalt have, &c.* Wherefore we need not doubt vnder Christ without feare of *Premunire*, or offence to his Crowne and Dignity, to affirme of *Faith*, That it is Gods arme and power to the enliuing and sauing of euery beleeuer, as it is written, *The*

*Iust shall liue by Faith.*

CHAP.



## CHAP. III.

*The third kinde of the Life  
of Faith.*

**B**Vt least wee seeme  
to speake swelling  
things, whiles we  
soare in the Cloud  
of generalities, let  
vs descend to some solide parti-  
culars. Three things there are  
whence cometh Death to the  
Soule of Man, Sinne with the  
guilt thereof giues the first deadly  
blow, exposing it to the wrath of  
God who is a Consuming fire,  
whose anger is the messenger of  
Death, whence came the first  
Thunderbolt striking thorough  
the soule, that sentence of God  
to

*Three  
things there  
are whence  
cometh  
Death*



## The life of Faith.

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to Adam, Thou shalt dye; And such as Nathans to Dauid, Thou hast sinned and art the childe of Death.

The second, is the spott and corruption of sinne deprauing, yea, deadening all the faculties of man to spirituall actions, which made Paul cry out, *That which I would doe, I doe not; And wretched man that I am, who shall deliuer me from this body of Death.*

Thirdly, that swarme of plagues and army of punishments, in the re-reward wherof comes first a second death. All which made Iob cry out, *Why is light giuen to him that is in misery, and life vnto the bitter in soule? which long for death more then for treasures; and: oy when they can finde the graue.*

Iob 3.20.

Were it not for these three, man might liue, fare, and doe well, but sin hauing entred into the World, brought in Death with it, which reigneth

reigneth and triumpheth ouer the sonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Punishment.

Here comes in *Faith* with a threefold Antidote, brings vs to the Tree of Life, whose fruit and whose leaues heale vs of the sting and deadly poyson of Sinne: working in vs a three-fold life opposite to the forenamed deaths.

*Psal. 32.*

The first is the life of righteousness, discharging vs from the sentence of death, restoring the light of Gods countenance appeased in Christ our surty: which made *Dauid* cry out, *Blessed is the man whose sinne is couered.*

*Phil. 3*

The second is the life of the Spirit, or new life, regenerating & reuiuing euery faculty, & quickning vs to euery good worke; which makes *Paul* glory, that *he is able to do all things through Christ inabling him.*  
The

The third, is the life of ioy and comfort, cheering the soule in the middest of all trials and tribulations ; which made *Iob* in the valley of death exult and trust in his liuing Redeemer, and *Paul* insult ouer all kinde of Calamities as more then Conquerour, *Romaines* 8.

In these three, being contained what-euer accomplisheth the life of the soule : may not Faith well be said to supply abundantly all things pertaining to life and godlinesse ? But what doe I treating of the kindes of life ? what should I blot paper and tyre my Reader in writing of the kinds of Faith, the degrees of Faith, or any other motions of Faith : things so well known of those that know any thing of Christ ? That nothing so much vexeth me to see so much spoken and written of faith,  
so

so little done by it, the Theory of it so thoroughly canuased and cleared in Controuerfies and Sermons, and the practise of it so obscured and disgraced in the liues of Christians.

CHAP. III.

*The vse of Faith.*



*H Faith* when I read of thee, when I meditate of thee, when I feele any part of thy vertue, I finde thee to be a wonder-worker, I conceiue nothing but high and stately things of thee. When I looke into the World and vpon the liues euen of such as call themselves beleeuers especially of the common

## *The Life of Faith.*

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common sort; I begin to question my thoughts for dreames, and to say; *Faith*, thou art but a name, a sound, a meere word, no powerfull thing: Why are many of thy followers so dead, so mopish, so melancholly? why are worldly men as merry, as iocund as they? Yea, why are many ciuill men as righteous as they? whence should this wrong and disparagement proceed? Is thy Verrue exhaust, thy strength decayed in this old age of the World? or is it because men know thee not? verily neither of these. No drugge, no herbe so commonly extolled, so famously knowne.

*Paul* of old, *Luther* of late, with infinite moe, euery Catechisme haue blazoned the name, described the nature, set out the properties and effects to the full. Only the miserie is, the World either  
C knowes

knowes not the vse, or forgets the practise of it. There wants a practicall *Luther*, which should deale by *Faith*, as *Socrates* by *Phylosophie*, who brought out of the Skies and Bookes into Cities and Houses, taught and vrged the familiar and quotidian vse of it.

Doth not all the praise, beautie, and lustre of *Faith*, as well, or more, then of other vertues, consist in action and not in motion? Is not the gaine and benefit of it in sense and feeling, not in knowledge or discourse? Is not the throne and seat of it rather in the heart then in the head? Who knowes not there is a Doctrinall speculation and discourse of *Faith* easily by reading and hearing attained; such an one as *Schollers*, that neuer went out of their Studies and schooles,

schooles haue, of remote Countries, of their commodious situation, pleasant rivers, high mountains, costly buildings, rich mines, iewels, and al other commodities: which, what a frigid and icelike contemplation is it, in comparison of that delight and benefit which the Merchant and Traueller enioyeth by a reall sight and fruition of them? What is the ratiocinall sweetnesse of honey or sugar to the experimentall taste of them? And yet this Aery, windie stufte is all, the World at this day cares for and hunts after. The Schoole-men and Casuists, what doe they but languish into vfelesse, needlesse, and endlesse questions, spending their thoughts about this magnificent verrue in cold and bloodlesse subtilities of the subtill object, kindes, &c.



Preachers for the most part in-  
uring themselves to declaim in  
praise of some morall vertue, and  
to inueigh against some vice of the  
times; happily sometimes finde lei-  
sure to weaue a curious spiders  
webbe in commendation of *Faith*,  
rarely shewing or pressing the life,  
and vse of it.

In a word, will you see the fa-  
shion of the World. The Schooles  
disputes of it, the Pulpit Prea-  
cheth of it, Profession talkes of  
it, prophane men swear by it,  
two or three, few or none live  
by it. I met with a story of an  
ancient Hebrew, a reuerend Rab-  
by, who that he might the more  
lively conuince the people in his  
times of their neglect of practise  
of this excellent Grace, put  
himself into the habit of a  
Mountebanke or traudling A-  
qua-vita-man, and made Procla-  
mation



## *The Life of Faith.*

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mation of a soueraigne cordiall Water of Life he had to sell : being called in and demaunded the shew of it ; Turned them to the Bible, the fountaine of Life, and to severall places of it, as the thirtie foure Psalme, &c. intimating, that if they would make vse and daily drinke of the water they had, they might (as it should seeme hee did ) liue farre better, and more comfortably then vsually they did.

And indeede, why is there such a price put into the hands of fooles that know not the worth and improuement of it ? As secrets and misteries in good Artifers, that haue sometimes a faculty whereby they can earne tenne or twenty shillings the day, and might liue as well as landed men; but then they haue another boone withall, they loue  
C 3 idle.

Idlenesse, pastime and good fellowship, and so liue like beggars: or as land and money in the hands of those (whom we therefore aptly call misers) *to Haue and to Hold*, but neuer make good vse of it. Who may well be said to vse the World, as if they vsed it not; for they put it forth to vse, or locke it from themselves and others; goe basely, fare hardly, liue in debt to backe and belly, as if they knew not it would buy them good meate and good cloathes, and other necessities and conueniences for their liues. It is possible a man may haue a toole, a medicine, or an engine, and not haue the skill or strength to vse it. It is possible a man may haue a gift of God, and not the gift to vse it thoroughly, else needed not Paul call on *Timothy* to stirre up the





in the Ministerie, and live : ) but  
as for thee whom the Law hath  
wounded, and the Gospell is hea-  
ling, who art euen at the byrth,  
and stickest betwene the knees,  
onely wantest power to come in-  
to the light ; who liuest but feelest  
not thy life, holdest Christ but  
with benumbed hands ; belee-  
uest, but canst not yet beleue thou  
hast *Faith* : What is the matter  
thou art still ensnared in the cords  
of death : Why loolest thou not  
thy handkerchiefes and comest  
out of thy Graue, and walkest  
chearefully in the Land of the li-  
uing : Suffer *Faith* to doe her  
perfect Aworke in thee, to forme  
Christ in thee, suffer not thy selfe  
alwaies to bee detained in the  
throwes and throbs of feare and  
doubt : *Thou* wilt not be able to  
The Common causes of this  
slownesse of beleefe and snare of  
Death,

Death, I observe in most to be one  
of these three.

First, Immoderate aggravation  
drawn on of sinne.

Secondly, Foolish and proud  
humilitie.

Thirdly, Preposterous desire  
and sin of Sanctification before

Justification.

First, Thou wouldst beleeve,  
but thou hast beene a sinner.

Whom came Christ to save but  
sinners? And whom doth hee

justifie but the ungodly? Oh!

but thy finnes are scarlet, crying  
scandalous finnes.

said I not all  
things are possible to Faith, onely

if thou canst beleeve. Are not  
all faults easily pardonable to an

infinite mercy, which exceeds  
Mans, as Heaven doth Earth,

which can redilie forgive seven  
times then Man seven offences.

Well did ~~our~~ ~~man~~ answer the  
Devill,

Diuell; himſelfe obiecing his former life to him, that euen his might be pardoned if hee could beleue. Did not Chriſt take the fleſh of *Rahab* and *Bathſheba*, and did hee reſuſe to take their finnes vpon him? Did not his blood waſh *Dauids* bloody ſinne as white as ſnow? Doth not he delight to forgiue much, that hee may binde to loue much? Shall not his fauour abound to the ſenſe of thy *Faith*, where ſinne hath abounded to the wounding of thy heart? But thou art an olde habituate ſinner. As if Chriſt came from Heauen to cure onely ſmall ſcarres, green cuttes, and not deepe inueterate woundes, diſeaſes of eight, of twelue, of eight and thirtie yeares olde: to caſt out ſingle Demons, and not Legions alſo? Oh then take heede, thou adde not to thy great and many  
sinnes



finnes; a greater then all : *Caine*  
 sinne; which was greater in in-  
 fidelitie then in fraticide. All  
 thy help is to looke of thy selfe  
 an object of confusion; and to  
 looke vpon Christ an object of  
 consolation : And then how fi-  
 ery and deadly so euer thy sting  
 bee; by meere looking (a strange  
 cure I confesse; yet most ap-  
 proued) that is; by sole be-  
 lieuing thou shalt be cured and  
 liue. *Secondly*, But forsooth thou  
 wilt be more mannerly then sold  
 with *Peter* thou wilt not suffer  
 Christs precious hands to wash  
 thy foule feete. Take heede thy  
 modesty turne not into pertinacy;  
 lest he swear in his anger thou shalt  
 haue no part in him; if thou stub-  
 bornly refuse his gracious offer  
 he liked well the humiliry of that  
 Cananitish that bore the terme of  
 dogge.



dogge, but better her confidence, that would not be said nay of the crums of his table. And shalt thou not tenne times more honour him and please him, in trusting his mercy and sealing to his truth, then in fearing his iustice and dreading his power? Take heed of pride in the clothes of humilitie. Bee not deceiued, It is pride and high pride, not to come when thou art called. *Faith* is obedience, and obedience is more acceptable then curtesie & complement. The sooner thou comest the better welcome. It is rudenesse and not good manners not to do as thou art bidden to doe, yea, so often and earnestly charged to doe. To doe the worke of God is to beleue in him whom he hath sealed and sent to be thy Saviour.

*Ioh. 6.*

Thirdly, Oh! but thou wouldest faine first repent, amend and doe

doe some good workes, and then thou wouldest bee bold to come. That is, thou thinkest thou shalt not be welcome vnlesse thou come with thy cost. Thou wouldest accept of a pardon if thou mightst pay for it: but his are free, and he bids thee come and buy without silver, or else he saies, thou and thy money perish. Thou wouldest goe the old and naturall way to worke. What shall I doe to inherit euerlasting life, but that is now farre done and impassable through our infirmity: Besides, before thou canst walke or worke, thou must be aliue. Did Christ indēt with *Zacheus* for Restitution and almes: or *Paul* bid the *Taylor* first repent, become a new man, and then beleue? No they knew that the one would voluntarily, necessarily, together, & immediately follow or rather accompa-

by the other. Wherefore swim out  
of these weedes, lay hold on the  
Rocke, and so facilitate thy birth  
by the Act of beleeuing, set be-  
fore thy eyes Christs freedom to  
all suitors in the time of his flesh,  
repelling none that truely desired  
the price of his blood: And espe-  
cially, Gods esteeme of Faith  
aboue all other Graces, Deeds, or  
Acts of thine: as is certified by Ieremy

Study, strive, endeavor to beleeue, as thou doest in a difficult point to conceiue. Pray for a faculty and for the act of beleeuing. Be not ever beleeuing, and neuer a beleeuer; ever beginning to liue, and neuer liuing. Live to day, to day is Saluation offered, steppes from death to life, and write this day thy birth day, and number from hence the dayes of thy life; in which of a Childe of perdition thou art made the sonne of

of GOD through *Faith*, and so made forever. Doeſt thou beleeue this with thy whole heart? Drive on the Charriot of thy life with ioy and reioycing till thou come to the mark.

But what ſigne ſhall I haue of the truth of my *Faith*? May it not bee presumption if without repentance and ſanctitie? How ſhall I be ſure it is not that vaine and dead *Faith* ſaint *Iames* ſpeaketh of?

At the firſt, it ſhall ſuffice to finde and feele a change of the minde; an vnſained purpoſe, deſire, and reſolution of new vniuerſall obedience, which is contemporary with *Faith*; though the younger and a ſecond brother in order of Nature; which where it is, ſufficeth to warrant *Faith*, and to embolden the confidence in the firſt act of conuerſion.

tion. *Zachens*, the Iaylor, and all  
new Conuerts had not any more,  
could haue no experience of a-  
mendment of life, and yet relyed  
vpon the word *Beleeue*,

and thou shalt bee

saued.

Thou shalt bee

saued.

saued.

saued.

saued.

saued.

saued.

saued.

saued.

saued.

saued.

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D

CHAP.

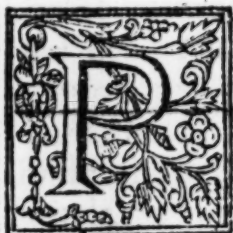
This thou shalt bee

saued.

saued.

## CHAPTER VI.

*The vse of Faith to young men  
in Christianity.*



VT off now thy sackcloth and ashes, put on the garments of ioy and gladnesse. Let not white raiment be wanting, nor oyle to thy head. Liue I say, liue to day, liue to morrow, liue oh Christian-for euer. Not for one or a few dayes, But all the dayes of thy life.

This thou mayst doe, if thou wilt learne to vse thy *Faith*, not

## The Life of Faith.

as men vse Wedding apparell, for  
a weeke or two after Marriage,  
and then lay it vp for high and  
solemne dayes onely. This in-  
deed is the fashion of beleeuers at  
their first conuersion: being  
iustified, to haue peace and ioy in  
beleeuing the remission of their  
sinnes; and for a while to bee  
glad of their estate; but then to  
neglect and determinate the vse of  
*Faith*, as if it had now done all  
it should or could doe; except  
till they relapse againe into some  
foule sinne, then to recouer life  
again, vsing it as *vsquithath*  
and strong Waters for swones  
and heart qualmes onely, not be-  
ing acquainted with a dayly and  
quotidian improuement of it:  
which ought to bee as constant  
and continue as is the vse of Fire  
and Water, of Salt, of Bread, or  
Wine, or whateuer is more or-  
dinary,

as men vse  
wedding  
apparell for  
a weeke or  
two. but will  
not vse it  
all dayes of  
a time.



dinary and necessary then other:  
 such as no part of our liues may  
 waile without. Serues *Faith* for  
 entrance and beginnings, and not  
 for proceedings and encreasing.  
 Are we not nourished by the same  
 Elements of which wee consist?  
 Is *Faith* the Midwife and bree-  
 der of ioy and peace, and not the  
 Nurse and Foster-mother of  
 them. Cherishing and feeding  
 thee till thou come to a full and  
 perfect age in Christ? Is not the  
 fruit of it sweeter in the ear,  
 then in the blade?  
 Hearken therefore to mee,  
 oh thou of little *Faith*, and lesse  
 vse of it. Dost thou desire to  
 haue a continuall feast, to re-  
 ioyce alwaies in the Lord? I  
 know thou desirest it with all thy  
 soule.  
 Let me prescribe a Dyer, a daily  
 dyer without omission, strictly  
 to



to bee kept, (The Lord giue thee and mee grace to obserue it) Looke how duly thou refresheth thy bodyly spirites by vse of repast, or recreations; so often at the least bee sure to cheere vp thy Soule by the vse of thy Faith. Let thy soule haue two or three walkes a day vp to Mount Tabor; that is, into some retyred place of Meditation and Prayer, such as *Isaaks Field*, *Gonsellus his Leaded*, *Dauids Closet*, &c. But what is there to be done? I answer, Still make vse of thy Faith. But what is that you call vjing of Faith? I now come to the point, to the chiefe misterie of Spirituall life: Stirre vp thy soule in this Mount to conuerse with Christ. Looke what promises

D 3

and

and priuiledges thou doest habi-  
 tually beleue, now actually think  
 of them, rowle them vnder thy  
 tongue, Chew on them till thou  
 feele some sweetness in the pa-  
 late of thy soule. View them  
 ioynly, fendally. Sometimes  
 muse of one, sometimes of ano-  
 ther more deeply, and lest (as  
 Patients oft doe in Physicall  
 Billes) thou still complain of  
 obscurity: thus doe, think with  
 thy selfe how excellent a thing it  
 is to haue all thy doubts cancelled,  
 how sweet a thing to haue God  
 appeased, how glorious a thing  
 to bee the sonne of God, how  
 happy and safe a condition for  
 thee to bee sure of thy perse-  
 uerance and salvation, how pleasant  
 a thing to remember in the midst of the  
 fire of death and hell, how high and  
 diuinely a thing to thinke of  
 glory. Look what Christ. Feastma-

Feastmakers in ancient time had speciall officers, that cheered vp their guests; they thought it not enough to set store of meate before them, but one must come in and say, Fall too and be merry, Let vs eate and drinke, It is a good time, &c.

Thus say thou to thy selfe, as *Paul to the Corinthians* (*1 Cor. 13*) *Let vs feast and be merry.* Christ hath made vs Holy-dayes, our Paschall Lambe is slaine. Haue any more cause to be merry? With these Soliloquies mingle some Exclamations to heauen, for graue and ayde: And leaue not, descend not this Mount till thou findest and feelest thy soule in some cheerefully plight, reuiued and warmed with these spirituall Flagon of Wine, in the strength whereof thou mayest walke all the day following.

This is that which the *Spaw* calles, Walking into the Gardens and eating of the fruits, &c. which in plaine termes, I call, *using of Faith*, and *living by Faith*. Which if thou wilt duly inure thy selfe vnto, thou wilt not maruell why I called it, *Ascending Mount Tabor*: thou wilt say thy selfe, vpon good prooffe, It is good to be here, dayly to be here, often to come hither. This is that exercise of *Faith*, which *Paul* inioynes *Timothy*, and calles *firing vp*, or *inkindling*.  
 Fire in the Embers vnstirred, gloues not, heats not the house; Sugar in the cup vnstirred sweetens not the Wine. And in such it is all one not to haue *Faith*, and not to vse it. It may well bee said of Money-hoorders; they haue no quicksilver, no curreant money, they haue no more that which they haue


have, then that which they have not. And so of such beleevers as doe not thus vse their *Faith*, they have no lively *Faith*. They were almost (for matter of feeling, and for present benefit and comfort) be without *Faith*. A man is little the better for a sleeping habit. It is a rare portion, saith *Salomon*, and that which GOD giues onely to such as are good in his eyes, to make vse of wealth, to eate, drinke, and bee merry: it is a much rarer to vse *Faith*. What is a man the better for a Lock if he have not the Key to vse it withall? It is not a Trade, but a Trade well followed. It is not Land, but Land well tilled that maintaines men. *liw:1 voi*

Oh that this did as clearely appeare to the world in the matter of *Faith*, as it doth in all other habits, graces, giftes, vertues and good things

things whatsoeuer, that the principl  
 pall beauty and benefit of them  
 consists in vse, fruition and action,  
 not the bare profession; yea the  
 very increase and perfection of  
 them. Vse limbes and haue limbes,  
 the more thou doest; the more  
 thou mayest. The oftner the libe  
 rall man giues Almes and does  
 good turnes, the more his libe  
 rality growes and shines. Vse will  
 breed perfectnesse, and through  
 disuse things perish, and come to  
 nothing; as the Plowshare laid  
 vp, rusts and consumes; imployed,  
 glisters, doth good and lasts the  
 longer. Let any man diligently and  
 thoroughly imploye, and great will  
 be his faith and great the  
 ioy it will bring in.

CHAP. VII.

An inforcement of the former use,  
with a reproofe of the neg-  
lect and disuse of  
Faith.

 Verily I say again,  
Live by Faith, againe  
I say, alwaies live  
by it, reioyce al-  
waies through Faith  
in the Lord. I dare boldly say,  
It is thy fault and neglect of this  
exercise, if thou suffer either thy  
own melancholly humor, or Satan  
to interrupt thy mirth and spiri-  
tuall acritie, and to detaine thee  
in dumps and pensiuenesse at any  
time



*Doct. Bright  
of Melanch.*

time. What if thou beest of a sad constitution, of a darke complexion ? Is not *Faith* able to rectifie nature ? is it not stronger then any ellebore. Doth not an experienced both Diuine and Phisition worthily preferre one dramme of it before all the Drugges in the Apothecaries shop for this effect ? Hath it not soueraigne vertue in it to excerebrate all cares, expectorate all feares and griefes, euacuate the minde of all ill thoughts and passions, to exhilerate the whole man ? But what good doth it any to haue a Cordiall by him, if he vse it not ? to weare a sword souldierlike by the side, and not to draw it forth vpon an assault ? when a dump ouer-takes thee, if thou wouldest say to thy soule in a word or two ; Soule, why art thou disquieted ? know and consider



sider in whom thou beleevest? would it not presently returne to it rest againe? would not the Master rebuke the Windes and Stormes and calme thy minde presently? Hath not euery man something or other wherewithall hee vseth to put away dumps to driue away the ill spirit as *David* with his Harp: somewith merry company, some with a cup of sack, most with a pipe of Tobacco, without which they scarce ride or goe, if they misse it a day together, they are troubled with rhumes, dulnesse of spirits, they that liue in Fennes and ill ayres, dare not stirre out without a morning draught of some strong liquor. Poore silly smoaky helps, in comparison of the least taste, (but for dishonouring of *Faith*, I would say) whiffe, or draught of *Faith*.

Oh!

Oh ! that wise Christians would as often take the one, as idle Guls doe the other ? would not the drawing in of sweete ayer from the pretious promises breede excellent blood and cheerely spirits ; It is a mystery in bodily health that to keepe the arteries and the nostrills, veines, and other passages to the head, heart, and liuer, cleere and free from colds and obstructions, maintaines a healthfull and cheerefull temper. The Pipe of *Faith* is the same to the soule. Hee that is Astmaticall, narrow breathed or straight breasted in his *Faith*, cannot bee but lumpish and melancholly. Wherefore as thou louest thy mirth aboue all other, tend this vitall artery aboue all keepings, keepe thy *Faith* and it will keepe thy ioy : it will keepe it an euen euersflowing.

ing current, without ebbe and  
flowe, clouds and eclipses, tur-  
ning ever vpon the hinges of hea-  
uenly and solid mirth. And in-  
deed, how or why should it be o-  
therwise? Doe not Christians  
consider how vnseemely it is for  
them, to goe drooping, hanging  
the head? Is any so simple to think  
because hee is a Christian that hee  
should affect a sad carriage, a de-  
iected look, a demure countenance  
like an image? Away with such  
Monkish hypocrisie. How doth  
it become the Righteous to re-  
ioyce? Do they not consider how  
they wrong themselves of the  
maine benefit of their Iustifica-  
tion? what is a Christian but his  
mirth? wherein doth the king-  
dom of Heauen consist but in Ioy?  
Doe they not see how they offend  
standers by and beholders? Is not  
heauiness a check that driues a-  
way

way and mirth as a lure that wins  
 to the liking of their profession?  
 Men wonder to see a rich man that  
 hath the world at will, all things  
 at hearts desire, to be but in a fit  
 of heavinesse. What, say they,  
 should hee ayle? The Irish aske  
 such, what they meane to die?  
 but I wonder a thousand times  
 more to see one that hath Christ  
 to friend, that beleeveth God to be  
 his shepheard, that knowes all must  
 worke for the best, to bee at any  
 time out of tune or out of sorts.  
 For a *Nabal* to be all a more like a  
 stone, it is no newes to me; but to  
 see *Nehemiabs* countenance chan-  
 ged, there must needs be some ex-  
 traordinary cause: should such a  
 man as he feare, or carke, or grieue?  
 What if it doe not yet appeare  
 what thou shalt bee? Is a  
 yong Ward prouder and glad-  
 der (in his minority) of an vncer-  
 taine

taine reuerſion, then a yeoman of his preſent eſtate ? And is not *Faith* an Hypoſtaſis and euidence to thee of an infallible inheritance ? Canſt thou bee ſad, which mayeſt ſay, not to thy belly, but to thy ſoule, Thou haſt, not many goods, but fulneſſe of all treaſures, layd vp, not in the earth, where moath and canker and theeuſ may come, but in heavenly places, out of the Deuils reach, and that not for many yeares, but for euer and euer, neuer to bee taken from thy ſoule, nor thy ſoule from them. Oh thou vaine man ! ſhew mee thy *Faith* by thy ioy : if thou liueſt dumpiſhly, and yet ſay thou liueſt by *Faith*, I wil as ſoone belceue thee as him, that ſhall ſay hee hath the Phyloſophers ſtone, and liues like a beggar, If it were euer well with thy *Faith*, could it euer bee amiſſe with thee : ſhould not the

E

temper

temper of thy body follow the temper of thy soule, and the temper of thy soule, the temper of thy *Faith*? The body may incline thy soule, but the soule commands the body, and *Faith* is the Lord of them both. According to thy *Faith*, so be it vnto thee, so will it be with thee. Vse thy *Faith*, and haue ioy: encrease thy *Faith*, encrease thy ioy.

CHAP.

CHAP. VIII.

*The use of Faith to a growne  
Christian.*



Ay Christian, now  
I haue gotten thee  
hither, I must draw  
thee yet a pegge  
higher, and tel thee,  
it is a small thing  
for thee to come to an ordinary  
pitch of cheerefulnesse, except  
thy ioyes exceeds the mirth of a  
worldling, yea of a professed E-  
picure in the qualitie and quanti-  
tie of it. If thy mirth bee not a  
sweeter and more rauishing mirth  
of an higher kinde, of a more pure  
E 2 defe-



*The life of Faith.*

defecate nature, of a more constant tenure, then any Carnall man what euer, thou disparagest *Faith*, thou art very little and yong in the Kingdome of Heauen, which consists not in meates and drinckes, but in ioy vnspeakeable and glorious, in the ioy of the Holy Ghost. And must not that needes bee another manner of ioy then euer entred into the heart of a naturall man, then euer a Sardanapalus tasted of? Yes vndoubtedly. So must bee construed that text, *1. Cor. 2.* not of the ioyes of Heauen, which here the spirituall man himselfe cannot tell what they shall be, but of the Gospels ioy, of the Wine and Fatlings already prepared and now reuealed to the beleeuers by the Spirit; which if the carnall man scorne and scoffe at, thou canst no more helpe him or prooue to him, then  
a sec-



a seeing man to a blinde man that hee sees orient rich colours. It is enough for thee to secretly feele and enioy it. Only it ought in thy life so to be expressed ; yea, so to shine in thy forehead, so to be read in the very face of thee, that their teeth may be set on edge, and that they may enquire, what is thy beloued aboue other beloueds? what is that makes this man thus merry in all estates ? Thus let them enuy at thine, let not thy soule descend to theirs.

\* Are not the gleanings of *Ephraim* better then the vintage of *Abier*? Shouldest thou that hast tasted of the grapes of *Canaan*, long after the Onions and Garlick of *Egypt*? Is *Pharphaz* like vnto *Jordan*? hast not thou Riuers of water euer flowing out of thy belly? and wilt thou stoope to their puddle waters, to their stolne waters,

E 3      blousing,

blousing, carding, dicing, whoring, &c. which should not thy soule altogether lothe and abhor, after the taste of Faiths *Nectar* and *Ambrosia*. But euen their ordinary and lawfull delights, the wine and oyle, musicke, hunting, hawking &c. to these God allowes thee to stoope for thy bodies sake, as the Eagle to the prey, or as *Gedeous* souldiers to soope thy handfull, not to swill thy belly full. If *Plato* could tell the Musicians, that Phylosophers could dine and sup without them, How much more easie is it for Saint *Augustine* to weane himselfe from the childish rattles and maygames of carnall delights, to bee merry without the Fiddle. Good leaue hast thou, yea, right and title to vse all externall recreations, whereof before thou wert but an vsurper, but vse them aright as if thou

vstedst

usedst them not, knowing how to put thy knife to thy throat, and how to be without them : to bee as one that liueth not by them but by *Faith*.

Were it not odious to see a man that hath a spouse peerelesse for beautie, to liue with a deformed blouse ? to see one professing some liberall Science, to liue by some base manuall trade ? no better sight is it to see a Christian vpholding his ioy by course and earthly pleasures, that hath more noble and generous, yea, Angelicall delights ; then which, what hath heaven better but in degree only, and manner of fruition ? what hath this world comparable ? Alas poore Phylosophers, when I read your Treatises of Tranquillitie of mind, of consolation, of remedies against both Fortunes, though in some things you come

neere the kingdome of Heauen,  
yet how dull are your comforts  
to one of ours? the highest of  
yours to the lowest of ours? Had  
you but through a creuis or Let-  
tice seene the things which the eie  
of *Faith* seeth with open face, how  
would you in comparison of Chri-  
stianisme haue loathed your Stoi-  
cisme and Epicurisme? Had you  
but with the tip of your tongue,  
tasted of *Faiths* dainties, how  
would you haue magnified *Faith*  
aboue all your Cardinall vertues?  
you that so composed your liues  
by ieiune and empty contemplati-  
ons of an autarky in vertue by the  
rules of nature; what stately liues  
would you haue led and liued; if  
the grace and hopes of the Gospel  
had appeared to you by the rules  
of *Faith*? As for you Poets of the  
lighter and pleasanter veine, when  
I read your oades and sonnets,  
chaun-

chaunting out your choice ioyes  
and loues, your wishes and vowes,  
framing a conceited happinesse to  
your selues, as the highest you  
could imagine or desire: what low  
streines and meane aire do I reckon  
them, in comparison, of our Chri-  
stian and diuine hymnes? what  
pittifull subiects for such sublima-  
ted wits? what difference between  
your oaten pipes and our heavenly  
harpes? *Salomon* that loued both  
these loues, liued both liues, and  
sung songs of both sorts, when  
God raised his muse to an higher  
tune, and taught it to sing the song  
of songs, how despised he his for-  
mer windy vanities in comparison  
of his new spirituall delicacies.  
Wherefore, O Christian, that hast  
such transcendent obiects of thy  
thoughts aboue al other men, why  
shouldst thou not euer keep thy  
soule vpon the wing, euer in a man-  
ner

ner bee in the third heauens,  
rowling and tumbling thy soule  
in these beds of roses : I meane  
these meditations of thy Iustifica-  
tion, sanctification and saluation  
through Christ, without which,  
why should one day passe thee?  
why any one part of a day?  
why should not thy soule haue her  
due drinckes, breakfasts, meales vn-  
dermeales, beuers, and after-  
meales, as well as thy body? Thus  
to redeeme time, thus to taske and  
tye thy soule to such heavenly  
round of worke, would it not make  
the Mill of time pleasant, the yoke  
of businesse easie? would not pre-  
tious time glide swiftly and easily  
away like a boate with full winde  
and tide needing no oares; or a  
free mettald horse needing no  
spurres, needing no idle pastime  
to driue it before thee? shall it not  
be a pleasure to thee to want other  
plea-

pleasures? Thus mayest thou make  
all thy daies Christ-rides, Easters,  
Whitsundaies, Birthdaies, and Ho-  
lydaies : not enuying *Fælix* his  
felicitie, *Festus* his festiuitie, nor  
*Dines* his daily purple and delici-  
ous fare : but liuing a life kingly  
and Angelicall, in compari-  
son of the vulgar  
sort.

**CHAP.**



## CHAP. IX.

*An obiection answered, and passage made to the life of Sanctification.*



Apply thou replyest, all this were possible and easie, were it not for that euen amidst this diligent practise of *Faith*, euen in the strickest watch, in many things the best faileth, many knowne frailties will escape, and more escape vnknowne : And how can mirth chuse but be damped with frequent slips ?

The

The answer is, such an one as keepes the watch of his God, and pretermits no day without the forementioned duties, shall seldom or neuer fall into any foule slough, and dash the ship of his *Faith* against any dangerous Rocke, and if hee doe, long hee cannot lye, but his *Faith* will set him on worke to goe out, weepe bitterly, and make his peace presently with his Lord, and Conscience, that he may enioy his wonted repasts: And for his ordinary infirmities it will daily fetch him out a pardon of course, washing and scouring his soule euery morning and eueing, more duely then any Pharisee his face or hands: and set him on worke euery day as hee runnes into arrerages, to draw the redde lines of Christs Crosse ouer the blacke lines of Gods Debt Booke. And what if, as  
an

an All-seeing God hee sees our violation of his Lawe, and knowes better then our owne Consciences euery peccant Act of ours in thought, word, or deed: what if G O D looke vpon the Hand-writing against vs? Doth hee not see the Billes cancelled with the Pretious Blood of his Sonne and our Suretie? Which for matter of guilt, defilement, and punishment is all sufficient to expunge, couer, nullifie, abolish, and wholly to take away our sinnes, in such sort that he neither sees, will see, nor can see them as sinnes and debts bearing action against vs, obliging vs to any penalty; no more then the Creditor who though hee sees the *Items* in his Booke, and knowes what debts haue beene, yet sees them crossed, cleared: And what thought then neede the

the Debtor take for such debts :  
Why, but is not this to make  
*Faith* a Pandar to sinne : And  
to make good the Papists and  
Worldlings slander of *Solifdians*.  
that make no more of it, but  
drinke and take Tobacco ; sinne,  
and belecue ; get a pardon of  
the colde, and a licence for the  
new : : : : :  
Oh peevish and froward Ge-  
neration to whom it is not gi-  
uen to knowe the mysterie of  
*Faith*, which is as the nature  
of Soueraigne mundifying wa-  
ters, which so wash off the cor-  
ruption of the *ulcers*, that they  
coole the heate, and stay the  
spread of the infection, and by  
degrees heale the same : And  
of Cordials which so comfort  
and ease the heart, as also they  
expell the noxious humours and  
strengthen nature against them,

through

These

These are ministred onely to prepared bodies, these pearles are not for Swine, this Diuinity wee Preach not in *Gath* and *Askelon* to vncircumcised prophane ones that will turne every good thing to their owne destruction: But this belongs to the sealed Fountaine, to the Spouse of Christ alone: which when shee hath washed her feete how loath is shee to soule them againe? When shee hath appeased her Beloued, howe doth shee adiuere her selfe and others by the Hyndes and Roes, not to awaken and offend him againe?

The Text sayeth; Not every hypocrite, every profligate professor of *Faith* that liues as hee listes, shall liue by his *Faith*, but the *Iust* or *Righteous*? Which golden sentence is indeede ambiguously

biguously enunciated of purpose by the Holy Ghost that it may either way bee taken, *The Iust by his Faith, shall liue :* Or, *The Iust shall liue by his Faith,* yet so as it hath but one right care to bee holden by, and that is onely for the hand of the Righteous man : Implying, that whosoeuer beleeueth, or liues by his *Faith*, is also and must of necessity bee a righteous man, a Iust man, not onely imputatiuely, but inherently in part : such an one as vnfaignedly loueth righteousness, studieth the practise of it, denieth and hateth all varighteousnesse, endeoureth euery day to bee more and more righteous, and so deserueth the denomination of righteous.

So that looke how the ra-

F                      tionall

tionall Soule, includeth and  
implyeth the animall, so doth  
Iustification, Sanctifica-  
tion, being indi-  
viduall.

CHAP.



**CHAP. X.**

*How Faith Sanctifies and  
Mortifies.*



O I slide into the second part or kinde of Christian life, consisting in holinesse and righteousness, which I shall easily demonstrate not onely to bee an indiuiduall companion; but a naturall and necessary effect of Faith.

For looke how the strength of the heart breeds, not onely cheerefulnesse but actiuenesse: Motion as well as health (whence

it is that life, is put for liuelinesse and agility) driues away all lassitude, hebetude, and indisposition, brings in aptnesse and delight to stirre : the like doth *Faith* in the soule : which may as the former in the body, for a time stand with some sleight distempers, spots of the skinne, atche of limbes, but not long with deadly diseases, either vanquishing them, or vanquished by them. This noble vse of *Faith* will excellently appeare in both the parts of this newe life, *Mortification* and *Viuification* : And in each of these, two manner of wayes doth *Faith* produce this effect ; partly as a moouing, partly as a procreant cause. In the first kinde admirable is the *Pytho & Snada* of *Faith* aboue all the Oratory in the World : All the common incentiues taken from profit,

fittē, pleasure and honour, all the Topike places of Logicke, Figures of Rhetoricke, what poore and weake engines are they to the irresistable perasse of *Faith*, which sayeth, but *Ephata*, and presently our Everlasting Gates yeeld and stand open.

For thus it goes to worke with vs, Hath Christ given himselfe for thee, forgiven thee so many debts, conferred fauours of all kindes vpon thee, and what hast thou to retribye? If thou giue all thy goods to the poore, thy body to the fire, thy soule to his seruice; yea were euery hayre of thine head a man or Angell, were not all short of recompence? Louest thou, louest thou this Saviour of thine, and darest thou, or wilt thou dare to venture vpon any thing dis-

F 3      pleasing

pleasing him, is there any thing too good, too heard or deare for him? *Mary*, if thy teares will washe his feete, wilt thou not poure them out? Is thine haire too good to bee the rowell? Is there any Spicknard too costly for his head? *Ioseph*, the LORD requireth the handsell of thy Tombe, and wilt thou deny him? *Zacheus*, louest thou thy wealth aboue his honour that hath saued thee? *Stephen*, louest thou thy life aboue thy Master? Can, or did any Belieuer giue the nay to these melting commaundes or commaunding entreaties of Faith, will it take the repulse? Doth it not constrain and extort more then all racks and strapadoes, allure more then all wages and prizes? Doth not this *Magnes* as easily drawe weighty yron as other

Ier

Iet doth strawes ? So that when thou wouldest bee sure to speed and obtaine any thing of thine vntoward heart, set *Faith* a worke to make the motion, and that will be sure to speede, not onely by this perswading facultie, but also by a Diuine power secretly effecting what it requires, conueying into the heart, will, and abilitie vnto the deede. It stands not without doores as a Mendicant Flexanimous perswader, but enters into the closets of the heart, shootes the barres, vnlocks the boulds, takes away all reluctance and redaction, infuseth a plyable willingness: of woluish and dogged, makes the Will Lambe-like, and Doue-like: of wilde and haggard, morigerous and mansuete.

No otherwise then the medicine

dicine curing the vicious stomacke, and restoring it to health, makes it long for wholesome meate, as before for coales and ashes.

All this it doth by fetching supernaturall efficacie from the death and life of Christ; yea, part of that mighty power whereby Christ raised himselfe from the dead, cured all diseases, and wrought all his miracles: By the vertue whereof it metamorphizeth the heart of man, creates and infuseth new principles of action. Make triall of this in mortifying the flesh to sinne, and quickning thy spirit to holinesse.

For example, complaineſt thou of some preualent corruption, some violent passion that oft carries thee headlong against thy desire and resolution, as *Cassius* to

to *Hierom*, who shall helpe mee  
subdue *Nebuzardan*, *Goliath*, *Holofernes*, my raging lustes that  
are too mighty for mee? An-  
swere thy selfe as *David* himselfe  
to the like: Through thee O  
Lord shall wee doe valiantly, o-  
uer Edom shall I cast my shooe,  
&c. yea, when thou hast spent  
all thou hast vpon other Phisi-  
tions, tried all morall conclusi-  
ons of purposing, promising, re-  
solving, vowing, fasting, war-  
ching, selfe-reuenging, yet get  
thee to Christ, and with a fin-  
ger of *Faith*, touch but a hem  
of his garment and thou shalt  
feele vertue come from him to  
the curing of thy disease. What  
if thou hast often encountred thy  
emie, and receiued the soyle,  
relapsed after victorie: yet cast  
not away the sheeld of *Faith*,  
but with the *Israelites* against  
Benia-



Beniamites the second and third time, set a fresh in the name of the L O R D, and they shall flye before thee.

Complainest thou with *Augustine* of his in-bred, hereditary, habituall, inueterate vices, holding thee in the Adamantine chaines of custome, against which thou hast often resolved, and resolved, *modo & modo*, now I will leaue them, and now I will forsake them, why should I not as well as such and such, as *Potitian* and *Victorinus*, and yet they keepe thee Prisoner still, full against thy will and endeauours. Find out the cause, which hee had reuealed to him *in te stas & non stas*.

Thou standest vpon thine owne feete, and therefore fallest so foulely, thou wilt like a childe goe alone, and of thy selfe, and there-

therefore gettest so many knocks.  
Dye to thy selfe, renounce the  
broken reede of thine owne free-  
will which hath so often deceiued  
thee : and put all thy trust in the  
grace of Christ, And it will cru-  
cifie the olde man, and giue him  
his *Hoc habet*, his deathes wound,  
pierce his sides, and breake his  
knees in peeces.

Be weake in thy selfe and strong  
in the Lord, and through Faith  
thou shalt bee more then Conque-  
rour. Leaue ruggling and strug-  
gling with thy sinne, and fall with  
*Iacob* to wrestle with Christ for  
a blessing : and though thy selfe  
goe limping away, yet shalt thou  
bee a Prince with God, and bee  
deliuered from *Esaus* bondage.  
Yea, what if Satan, what if Le-  
gions of Principalities, and po-  
wers haue long held possession in  
some strong fort of thy heart, be-  
gin

ginne to pleade prescription, scorn-  
 ning as the *Iebusites* to bee eieeted  
 out of their impregnable tower: &  
 hast thou *Faith*, and canst thou  
 belecue, persist in resisting and  
 hee shall flye, and thou shalt see  
 him fall like lightning before  
 thee: Christ braided from the  
 dead, not onely the daughter of  
*Iairus* which was yet within bed,  
 nor layd forth: nor the Sonne  
 of the Widdow newly carry-  
 ed out of the Gate to buriall,  
 but *Lazarus* that had foure daies  
 lyen in the graue; to that ende  
 sayeth *Augustine*, That such as  
 haue long beene dead in sinne,  
 yea such as vpon whom Satan  
 hath rowled the stone of Cus-  
 tome, and such as stinke in the  
 nostrilles of the world through  
 putrified soares of sinnes, should  
 not yet despaire, but know that  
 which falles out in frequent ex-  
 perience

perience, *Faith* can cure diseases  
past all other cures and hopes.  
Through *Faith* thou shalt roule  
away the stone from the Caue of  
*Makpelah*, and take out the five  
Kings that haue domineered and  
tyrannized ouer thee, set thy feet  
in the neckes of them and  
triumph ouer  
them.



CHAP.

to be held of the  
which thou mayest take  
thy bread and walke  
and thou shalt be  
to his house. Oh that I could  
taste that life of Grace which  
is in him that can make it thine  
meane and drinke to doe the will  
of God.

**CHAP. XI.***How Faith Viuifies.*

And what is there yet further, thou wouldest haue Faith doe for thee? Oh sayest thou! it is not enough to bee healed of the disease, vnlesse thou mayest take vp thy bedde and walke; yea, leape and skippe as the Lame restored to his limmes. Oh! that I could finde that life of Grace which I see in some that can make it their meate and drinke to doe the will of God.

Though

Though I be not pestered and mastered with any reigning corruption, yet I finde my selfe so dull and vntoward, that I take no pleasure in my life. Know also that this quickning power, *Faith* only can helpe thee withall. To pray, to meditate, to haue thy conuersation in heauen, to keepe a Sabbath cherely is as easie to thee as to Iron to swimme, and stones to ascend vpward, but nothing is impossible to *Faith*: it can naturalize these things vnto thee, metamorphize thee, make thee a new creature, of a moule of the earth a soule of heauen, of a snaile a dromedarie: such a change as the Sunne workes in the vapour, when of an earthy heavy substance, it makes it light and aery, apt to ascend into the middle Region. Such a change *Cyprian* saith hee felt in his conuersion: And how  
else

else came *David* to that high delight in Gods seruice, that he loved the Commandements of God more then thousands of gold and siluer, the honey and the honey combe, that hee rose armid-night to meditate in them. The selfe-same duties may be done by the Ciuill man, and by the beleeuers, for the outside and deede done, both may goe to Church, heare a Sermon, reade a Chapter, but the one goes as the Beare to the stake, as a slaue to the mill, and the dullard to schoole, in comparison of the other who hath a different internall principle: which is as a spring and oile to the wheelles, that makes them goe smoothly and curreantly, makes the yoake light and easie. They that trust in the Lord shall renew their strength, lift vp the wing as the Eagle, runne and not bee wea-

*Esay 40. 31.*



weary, walke and not faint.

*Faith* it is that fetcheth sap from the roore Christ, that makes euery tree bring forth fruite in it kinde, euery Christian in his owne calling. What else made *Dauid* so worthy a Souldier? what taught his fingers to fight, so that a bowe of Steele was broken in his hand? What made *Paul* an able Minister of the Gospell, gaue him the doore of vitterance, made his tongue as the 'penne of a readiewriter? *Hee beleened*, therefore hee spake. What made *Onesimus* of a false eye-seruant, trusty to his Master, as to the Lord? The like might bee said of all trades and sciences.

Looke what a full treasurie of all sorts of graces Christ hath stored vp in him, *Faith* dreineth and deriueth them out of his ful-

G

nesse

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nesse to the vse of euery seuerall Christian, euen *Grace for Grace.*

*Faith* is the Conduit Cocke that watereth all the Herbes and flowres in the Garden. All which the more I consider, the more I pittie the preposterous care and vnhappy trauell of many well affected, who study the practise of this and that vertue, neglecting this cardinall and radicall vertue; As if men should water all the branches of a Tree and not the roote: Faine would they abound and shine in patience, meeknesse, zeale, yet establishe and roote not themselves in *Faith*, that should maintaine all the rest, are ambitious to doe good workes, build Hospitalles, giue Almes, but study not to doe the worke of the Father: And what is the worke of the Father, but to beleue in the Sonne whom hee hath sealed and

and sent into the world to be relyed on for Saluation; which worke is the gratefullest work that we can performe, and which will make gratefull all that we doe besides: without which all that we can doe will not please him.

What cares hee for thy thousands of Rammes, thy Riuers of Oyle? Hath he not shewed thee, Oh man, that he that trusteth in his Sonne honoureth him most of all in putting to his Seale that hee is true? This honour if thou wouldest doe vnto him, hee would honour thee with all other graces and withhold no ornament, no good thing from thee, if it be fit for thee. Meeke thou shalt be as *Moses*, patient as *Iob*, zealous as *Dauid*, thy soule and life embroadered with all kinde of shining Grace, as the high Priests appa-  
rell with Iewels. Wherefore  
G 2 adde

adde this prescript to the former when thou art on the toppe of Mount *Tabor*, solacing thy soule in thy Lord, and his fauour through *Faith*: feasting and banqueting with him as *Ester* with *Ahasuerosh*. Bethinke thy selfe what suite thou hast to him, what troublesome enemy thou wouldest bee ridde off, suppose it bee some potent *Haman* of prid, make but thy complaint, and it shall bee executed and crucified before thine eyes. Consider what grace thou standest in neede of, and make thy petition as *Achish* to *Caleb*, And hec shall giue thee the springs aboue and the springs beneath.

*Indg. 1. 14*

This prescript if thou wilt daily obserue, some daies more largely and seruently, as the Spirit that blowes how and where it lists shall assist, and as occasion shall

shall require : but euery day some what more or lesse; though I will not promise thee thou shalt attaine to perfection of degrees such as the perfected spirits of the Iust enioy in glory : because here thou shalt euer beleene but in part, and therefore bee holy but in part : yet this I dare promise, as thou growest from *Faith* to *faith* so shalt thou grow from strength to strength in all other graces, till by degrees thou attaine to the fulnesse and maturitie of Age in Christ, which shall make thee a Saint in earth, alight in this darke world, and make thee able to liue in holinesse and righteousness all the dayes of thy life, with much more comfort to thy selfe, and credit to the Gospell, then strangers to this life of Faith, either doe, or imagine may be done.

## CHAP. XII.

*How Faith upholds life in  
Affliction.*

Avchen, O Christian, is there any thing yet behinde that may impeach the cōpleat happinesse of a beleev-  
ers life, speake now if there be any thing that hinders it, which Faith cannot helpe?

Oh! yes saies the Flesh (which ever is cowardly and loues ease) though a man be neuer so iustified and sanctified, yet may he live in pouerty, in crosses, yea in great & mani-

manifold pressures, and what a life can there bee in such extremities? Oh how doth Faith heere lift vp the Crest, shine and triumph aboue Nature, Reason and all Morall Vertues in her incomparable valour? Being in all these not as they, onely a patient perforce, or a meere bearer, but more then Conquerour; not onely, not daunted, but reioycing to fall into manifold trials and tentations; knowing it selfe to bee the Admant, that nothing will breake; the Palme, that sinckes not vnder the waightiest of burthens; the Oyle, that euer ouer-swims the greatest quantiry of water you can powte vpon it; the sheate Anchor, that holds when all other Tackling breakes. Here is the Crowne and Garland of Faith. Were it not for Conflicts, what superexcellent vse were then of Faith? Euery Cock-  
boat



boat can swim in a Riuer, euery sculler saile in a Calme, in daily and ordinary gusts, euery man of a patient temper or cheercly disposition can hold vp the head, but when a blacke tempest comes, a tenth waue flowes, and one deepe calls another, nature yeeldes, spirits faint, heart failes: then to stand erect, then to liue and raigne, that onely can *Faith* doe, which hath the Word for the Compasse, and Christ at the helme. The greatest aduersities that are, are but the exercise, yea the soile and lustre of *Faith*. Man gloryes when he can tame Tygers and Lyons, thinks himselfe a stately king when hee can make an Elephant bow and stoope to him, when he leads a Beare on the Ring, or can handle a Serpent without hurt; but what a small conquest is this to that of *Faith*? When it makes  
 shame

shame, pouertie, sickenesse, persecutions, banishment, yea death it selfe, not onely, not dreadfull and harmefull, but tractable and seruiceable? Questionlesse, great and sundry aduantages hath a Christian by vertue of his *Faith*, aboue any Naturian or Politique by all his reason; onely, heere is the defect of Christians that they want skill, or else forget to holde vp their shield when a Dart comes suddenly vpon them. Like him that was robbed by a Theefe with a staffe onely in his hand, hauing himselfe a Pistole at his backe ready charged, but surprised vpon the sudden, altogether vnmindfull, or vnable to vse it. And if a man hath a Target that is impenetrable, what is hee the better, if his heart or Arte faile him when hee should defend himselfe by it? This makes Christians

1 Sam. 28 7.

2 Chr. 16. 12.

stians when they ayle any thing with *Saul* to runne to *Endor*, with *Asa* to send out to the Phisitians, as if Faith could stand them in no stead. When therefore a storme rises, presently runne and awaken thy sleeping Faith, knocke at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will presently ayde and release thee with one of these speciall cordials.

First; whereas sense and reason did but dimmely and cloudily suggest to their followers certain broken and confused opinions, little better then dreames of destinie and providence: Faith will confidently and evidently assure thee of this ground of comfort, that the least ticke, befallles thee not, without the over-ruling eye and hand, not onely of a wise God, but of a tender Father, and fellow-

fellow-feeling elder brother, who knowing thy mould doth more exactly measure out every Crosse vnto thee, then the carefullest Apothecaries do their Scruples and Drammes of dangerous Physicke.

Secondly, out of this Principle, Faith will, extract these infallible conclusions, this estate is not the Axe of Perdition but the Pruning Knife of Affliction: this Cuppe is not a potion banefull, but medicinal, how bitter and wringing soeuer. Whatever befalls, being in Christ, it cannot bend to thy confusion, condemnation or utter undoing, but an issue shall bee given out of it. What terrible noyse soeuer the storme shall make ouer thy head, it shall bee but as Haile-stones vpon the Tiled or Leaded House that rattle more then hurt. Thou art kept by the power of his

his might the euill one shall not touch thee : thou art in safe harbour vnder the Rocke Christ, and mayest know in whom thou hast trusted, and art sure neuer to be confounded. If it be sicknesse or pouerty , it is in thy Fathers owne hand : if the rodde bee in some malicious enemies hand, if hee turne thee ouer to a seruant to scourge thee, and dresse him in the Diuels habit to scare thee, yea though Satan himselfe buffet thee, yet he standsby, looks on, will moderate and number the stripes : the Diuels could not goe one inch beyond commission in the Swine : hee knowes thy strength is not the strength of Whales or stones, and therefore will not permit them to lay on more, then thou shalt well beare: his wisdome & grace will be sufficient for thee. Hee that is in  
good

good termes with a Prince, feares not the approach of Heraulds or Purseuants : he that is out of debt feares not Baylifes or Sergeants, but imagines they come vpon some good Messages.

Afflictions are scarrbugges to wicked men, as bushes to theeues, but if thou bee a beleeuer, at peace with GOD in Christ, they lay off their terrible Vi- zard, and come with an amia- ble, countenance. GOD thy Father hath giuen the whole Host and Army of afflictions more inuiolable charge then *Danids*, *Doe the younge man, my Sonne* Abso- lon, *no harme*. Doe my annointed no harme.

Thirdly, *Faith* will further as- sure that he hath not onely giuen them a prohibition or negatiue commission but an affirmatiue in- iunction to doe theeall good that  
may

may be: he hath said vnto them  
 purge, refine, trye, exercise, breed  
 the quiet fruit of righteousness,  
 giue him experience of his faith,  
 make him bring forth more fruit:  
 so that though there be in thy Phi-  
 sicke some maligne or poysonful  
 ingredients, yet being administred  
 by him that knowes thy temper  
 and disease, and entirely affects  
 thy health, it shall bee so mingled  
 with alliaies and correctors, that  
 the confection shall be good, and  
 all together shall and must worke  
 for the best. When thou feelest  
 thy bowels wring, or (as in a Sea-  
 sicknesse) are dead sicke for the  
 present, remember thou shalt bee  
 the better many daies after. And  
 though with *Iob* and *Dauid* thy  
 querulous flesh complaine, and  
 grunt, and groane, yet when it is  
 ouer a little, thou shalt bee able  
 to say, *Oh this was good for me!* I  
 would



would not for any thing but I had borne the yoke in my youth, that I may liue the more comfortably in age : Considering that sicke thou art, and that of many humours, thy Father should not loue thee, if he should feede thee with sweete meate, and mingle no Aloes with them : much folly is bound vp in thy back, and if thy indulgent father should forbear the rodde he should hate and not loue thee.

Fourthly, Moreouer *Faith* will reminde thee of Christs partnership in thy affliction, and of thy conformity with him, *the first borne, onely begotten, and entirely beloued sonne of God*, if hee that was without sinne, yet was not without stripes, wilt thou looke to bee a cockered *Adoniah*? And what if the Crosse bee heavy, and thou a weake Childe, yet  
Christ

Christ a Gyant at one end, beares part of it, and makes it light and easie, hee is quicke of feeling, when Stephen is stoned, faith, *Saul why persecutest thou mee?* Besides what more honourable Badge and Cognisance canst thou haue of thy Sonship, then this resemblance of him, not as now glorified in the heauens, which thou must stay for till thou come there, but as in the way to glory, when hee despised the shame, suffered the Crowne of thornes, the Scepter of Reed, the spittings, buffetings, mockes and mowes, and all reproches of vile sinners, the piercing of the Speare, and shewed himselfe to be the Sonne of God, not by descending from the Crosse but by enduring the Crosse: *And shall I not (saith he) drinke the Cup which my Father hath tempered: and*

if

if thou wilt bee his Disciple, the first lesson in his Schoole is, *Christs Crosse*, Deny thy selfe, take it vp and follow him, And glory with the Martyrs, now am I like my Lord and Master.

Lastly, *Faith* will set before thee as before him the infinite recompence of rewarde, not onely renowne in this World, which yet by *Faith* the patience, not onely of *Iob*, but of all Martyrs haue obtained, but that farre most excellent Hyperbolicall weight of glory: Which *Paul* eying, counted his afflictions (which to vs would haue beene intollerable) light and momentany, not worthy the naming in comparison: which made him not onely, not weepe and howle, but sing in the Dungeon, and reckon it a speciall fauour and honour to be counted not onely a beleeuers, but a sufferer for

H

Christ

Christ. And God forbid, that a beleeuers should glory in any thing so much as in the Crosse of Christ, in his wounds and scarres for his Lord and Master : As that worthy *Vincentius* sayd to the Tyrant, *Threaten these things to your Courtiers and Carpet Knights ; Rackes, Strapadoes, torments, are but a play to vs, we Souldiers chuse to bee in Christs Garrison, rather then in the Court, in the Field and fore-front of the battle, then in the Pallaces of Princes.* The more hazard and perill, the more glory and honour. And what else desire wee but to dye dayly, that the life in Christ may be manifested in vs ? Yea, in the very instant of Death, Faith helps the beleuer to liue, so as he may be said not to see death, & neuer to dye, (but that requires a iust Treatise by it selfe.) Let all the complaints, grieuances, wants, and miseries

## *The Life of Faith.*

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miseries of the world be searched  
and gaged; the bottome will bee  
found either to be want of Faith,  
or of the vse and practise of Faith:  
So that we may well say with *Aug-*  
*ustine*, to any christian sinking vn-  
der his crosse, or shrinking at his  
enemy, *Hast thou lost thy Faith?*  
And conclude with that worthy  
Ensigne-bearer of Christ, *Many*  
*are the troubles of the Righteous,* but  
*by Faith wee stand, by Faith*  
*we fight, by Faith we*  
*overcome.*

*Foxe in 14.*  
*Apoc.*

H 2

CHAP.

## CHAP. XIII.

*An Epistle to the Reader pressing  
the use of Faith.*

**N**OW Reader, for so  
I chuse to call thee  
in a Postscript, whe  
thou hast reade the  
Booke, rather then  
in a Preface, when  
thou maist there leaue as many do.  
Giue me now leaue to grapple with  
thee, and minister to thee an In-  
tergatory or two.

How many doest thou knowe  
within thy conscience, liue this  
life of *Faith*? Many thou seest  
liue by the.r Lands, by their wits,  
by

by their shifts : but how many by their *Faith* ? For the want of this vse of Faith, Doe not many poore christians thinke , and say of it, as a poore labouring countrey-man sayd to his neighbour in serious priuate talke, That he neuer beleued there was any such summe as a thousand pounds of money, but that onely rich men gaue it out so, in boasting, or pollicy to excite others to labour : so saith the common Protestant , out of doubt there is no such sweetnesse in the life of Faith : for wee see not beleeuers so cheerefull and contented aboue other men. If Artists and Trades-men did no more dayly and duely follow their worke, then most Christians doe practise their Faith, would they not be starke beggars ? But to aske thee a more profitable question, Leauē iudge-

H 3

ing



ing of others, and answer mee in good serious sooth between God and thy soule, Hast, and doest thou thy selfe liue by thy Faith? Let mee a little put thee to it, prooue and examine thy selfe, and take for instance this present weeke or day past wherein thou readeest this little Manuell. How hast thou and vsually doest thou spend the day? what thought diddest thou awake withall? what was thy morning draught for thy soule next thy heart? what hath cheered and made thee merry in private and in company? whether thy sports and meales, more then thy heavenly ejaculations? Deale plainely, not with me and this booke (which yet shall witnesse against thee, if thou refuse to practise it when thou hast read it) but with thy selfe. Hast thou, or hast thou not challenged

ged some time more or lesse,  
halfe, or quarter of houre at the  
least, for this exercise of thy  
Faith; hast thou not troubled  
thy selfe about the many things,  
that this one onely needefull hath  
beene forgotten (that which on-  
ly should be called worke and bu-  
sinesse) hast thou not melted the  
day, yea, it may bee the weeke,  
or moneth past, and made thy  
soule wholly to fast and pine for  
want of these refeshings: ifso, as I  
most iustly feare it in most of my  
Readers, how much more in such  
as are vsually no readers: why then  
let thy heart smite thee for thy fol-  
ly, smite thou thy selfe vpon the  
thigh, and say, how haue I liued,  
or rather not liued, but consu-  
med precious dayes in time-ea-  
ting Vanities: How comes it a-  
bout that the greatest part of my  
life is the least part wherein I  
H 4 haue

haue liued.

Oh then recouer and recollect thy selfe before thou goe hence, and be no more. Wilt thou dy before thou hast liued, as Boyes flubber our Bookes before they learne their lesson. Oh learne to liue this life, It is neuer too late, it is neuer, I am sure, too soone; it is no shame to learne it what age or condition soeuer thou bee of. Bee thou Prince, Potentate, Nobleman or Gentleman, though few such Readers I looke for: remembering well what *Bradford* tels the Earle of *Bedford*, and *Augustine* tels *Romanian*, whiles hee was in the mouthes of all men, most honorable, most munificent, most fortunate, in the full of his prosperitie, in the source of pleasures in the toppe of greatnesse, &c. who durst lisse a word of a better life, of true happinesse, or what

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what boote was it for any man to make mention of any such matter. Yet if any such God will perswade to make tryall of this life, thou which saist, what is a Gentleman but his pleasure? shalt then tell mee, as *Salomon* of his youth such gentry is but vanity; true pleasure there is none but in this life. What is a Christian but his *Faith*? and what is his life but the vse of his *Faith*? Beest thou a Scholler, a Prophet, or Sonne of the Prophets, what is thy worke? what is thy scope? or what should it bee in thy selfe and others, but this life of *Faith*? What is *Paul* or *Apolloes* but such as by whom you haue beleued? What euer you teach, before you haue taught this you were as good Preache to the stooles and stones of your Churches? What are your Auditors  
but

1. Cor. 3.

but dead bones, and skulles, till they, belecue, and till Christ be formed in them. Get first an hold whereon you may fasten your Engines to drawe them to vertues and good workes. You which would doe that in soules which *Elisha* did in bodies, raise them from their graues: Interpreters one of a thousand get the tongue of the learned to declare their righteousnesse vnto them, the righteousnesse I say of Faith: shew yourselues skilfull workemen, such as haue been brought vp notionely in moralls of the heathen, subtilties of Scholemen, sentences and conceits of Postillers, rosaries, destructories, Anthologies, but in the wholesome word of Faith, which are the Arme and power of God to the saluation of euery bele cuer. Aboue all let it be our wisedome to liue

live our selves by that which we teach others to live by; wee that haue, or might, or should haue more Faith then common Christians, is it not a shame if we live not more happily, and cheerefully then priuate Christians? not by our Liuing, wherein the Laity hath now gotten the start of vs for the most part, but by our Faith, wherein wee haue the advantage of them, or else shame be it to vs.

Is it not a shame to see an honor of a thousand pound a yeere live as meanely as a poore Farmer, a Master and professor of an Art, as a meane practitioner. Yet this I must say euen to the meanest tradsmen and poorest people, this life belongs not to such onely that are booke learned, but is equally obuius and open (as the Kings high way) to all sortes of Trauailers to Heauen.

Heauen, Honourable liues, Pompous liues, voluptuous liues, poore folkes haue small hope to atteyne vnto : but a true happy life they may and doe liue as well as the learnedest Cleakes and greatest Princes, if they get the gift to practise that, which, such for the most part doe but study and talke of. To conclude, what euer thou art, or who euer that desirest to mend thy condition, to better thine estate, to multiply thy life, to change thy few and euill daies of thy pilgrimage, into good and many : behold here is the Art of liuing well and liuing long. Life is not to bee numbred by the houres, but measured by cheerfulnessse, as moneyes not by tale but value. A little peece of gold conteynes a great many peeces of siluer. Manhood consists not in the bulke of the bones, but in the mettall.



mettall and spirits. Is not one weeke of an healthy man, better, then a yeere of a crasie; one Sun-shine houre, then a gloomy day? I haue often mused how a man might come neereſt to that life which *Adam* loſt, and recompence in this latter age of the World, (wherein the liues of men are ſo contracted) the longauity of thoſe that liued before the Flood. And this is the beſt helpe I finde: To liue well is to liue twiſe. A good man doubles and amplifies his dayes: one may ſpeake as much in few words as another in many. *Persius* wrote more in a few leaues then *Marsus* in large volumes. One day led by the rules of Faith is better then an immortalitie of vanity. A man may liue to as good content to himſelfe and others, in a ſhort ſpace, as others in a long life; ſome

some are old in yeeres tediously drawne out, others in howers cheerfully spent, some haue been long, and others haue liued long, and they onely are such as haue liued this life, of whom I conclude as doth the story of the Kings, *Jeremiahs* Prophecie, touching *Zedekiah* vpon his aduancement by the King of Babel, His portion was a continuall portion, a Kingly portion, euery day a certayne all the dayes of his life, such I say it is, or might be, if Christians might be perswaded not to content themselues to professe or thinke they haue Faith, but to liue by their Faith: onely before I part with thee, take from me one *Caveat*, one aduise, one request, and so an end.

First, take heede thou mistakest me not in all this, as if I had spoken of an absolute perfection in this

*A needfull  
Caveat.*

## The Life of Faith.

III

this life equall to vision & fruition in the life to come, confounded Heauen with earth, as if I thought my selfe, or any other to haue comprehended. If any man thinkes hee beleeueth any thing, hee beleeueth nothing yet as hee ought to beleue, but all things in part, and imperfectly. Wee cannot by all our assiduousnesse in Reading, Prayer, and Meditation haue Gods Spirit at an absolute command, no more then Mariners the winde, or Husbandmen the showers, so as the most obseruant beleeuer hath his *turbida interualla*, his buffetings, lest hee bee too much exalted, his desertions wherein his beloued will hide himselfe behinde the grates, not to bee found of him for a while, that hee seeke him more eagerly, and prise his presence more thankfully, more heed.

heedefully keepe him when hee hath him, and be wholly dependant on his grace; yet so as this remaines most sure and certaine, that the constant and dayly Praetiser of his faith shall constantly, and congruously bee seconded with the gusts and gales of his spirit, the onely true *Zephirus* and *Fauonius*, shall haue Satan tyed vp from long and frequent molesting him, shall not haue such tedious absences of the Spirit, such vncertaine fits and moodes of his ioy and comfort, as the negligent and loose beleeuer, but a more stedfast frame and tenor of ioy, then any other kinde of man in the world that takes not this course.

*A profitable  
advice.*

Prouided that thou take this aduise, that for the better and stronger vse of this *Faith*, thou seele vp thy senses and chaine vp thy

thy reason. Walking by sight,  
and walking by Faith are opposite  
things: and therefore as men for-  
tifie the visuall beames of one eye  
by closing the other, so must thou  
wink and close vp the eye of thy  
soule to all worldly things, that  
thou mayest by the prospectiue of  
Faith fixe thy spirituall eye vpon  
heauenly delights: nor that thou  
needest goe out of this world and  
sequester thy selfe like an Eremit  
into Denes and Caues, retired  
from all societie, but even in the  
middest of all glistering objects  
see them as if thou sawest them  
not, that is without being deepe-  
ly affected with them. So looked  
Paul from off the things that are  
seene euen in the middest of Rome,  
and looked vpon things which  
were not seene: and Moses in  
the Raabs Court, saw him that was  
inuisible.

Spoken by  
Humphrey

A right beleeuers goes through the world, as a man whose minde is in a deepe study : or as one that hath speciall haste of some weighty businesse, goes through a street, that gazeth on nothing, heares nothing, mindes nothing that is in the way, but onely that which his head is taken vp withall : Our conuersation is in heauen, our treasure is in heauen. Oh ! that all our thoughts were there, so as no earthly object might detain, or distract them, no more then must needes bee in our callings, so that the maine bent and intention of all that is within vs might be set vpon the dayly nourishing of our Faith.

*An earnest  
request.*

For which purpose I make this parting and farewell suite vnto thee, as thou meanest to receive any good by this Booke. That thou wouldest euen from this  
very

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very houre wherein thou endest  
the reading of it, determine and  
covenant, betwixt God and thy  
soule, neuer whilst thou livest  
on the face of this earth to omit  
one day (God enabling thee by  
his Spirit) wherein thou wilt not  
vindicate and redeeme, at the least,  
one halfe or quarter of an hower,  
either twise or once in the day,  
at the least: Wherein all other  
affaires layd aside, thou mayest  
withdraw thy selfe apart from  
all company, and occasions, with  
a non obstante, to practise the ex-  
ercise formerly prescribed. That  
is, by Prayer, Reading, and Me-  
ditation, to put some strength  
and life into thy Faith, till thou  
hast cheered, and reuiued, and  
warmed thy soule therewirhall.  
This if thou shalt inuiolably ob-  
serue, the strength, the feeling,  
the comfort, and the fruites of  
thy



thy Faith will by little and little in-  
 sensibly, and in a little while, most  
 sensibly thrive and growe with shou-  
 dommett to the ripenesse of age in  
 Christ: thus said to each one  
 yd What hurt can there be to thee if  
 thou shouldst binde thy selfe by  
 vow hereunto; or if thou fearst  
 thy strength, yet by full purpose  
 thus to doe all and every day of thy  
 life: that so in the Lees and Dregs  
 of time, whiles fleshly Protestants  
 are raising contention about ma-  
 ters of Faith, or making Sects and  
 Schismes in the Church about  
 needelisse trilles, thou mayest de-  
 fie thy selfe in thy most holy Faith  
 and whilest thou liqest in the darke  
 wombe of this world, live by the  
 Nauell of Faith, till thou come to  
 haue thy mouth satiate with ful-  
 nesse of all good things at the right  
 hand of God: When, as Elizabeth  
 Folk said, Faith shall cease to be Faith,

and

*and beturned into fruition,, and wee  
receiue the ende of our Faith, the sal-  
uation of our soules.*

*These things haue I written that  
your ioy may be full.*

*The Iust shall liue by his Faith.*

*According to thy Faith so be it to  
thee.*

*Lord increase our Faith.*

---

*The Bookefeller to the Reader.*

**G***entle Reader, I pray thee take Notis  
that Master Ward, hath lately publi-  
shed a most Remarkable Monument, of the  
Inuincible Nauie of 88. & the vnmatchable  
Powder Treason 1605. Necessary to be had  
in the House of euery good Christian, to  
shew Gods louing and wonderfull prouidence,  
ouer this Kingdome, when the Papists twise  
sought their utter ruine & subuersion. These  
Monuments are to be sold where these Bookes  
are sold in Saint Dunstones Church-  
yard, and Pauls-Ally. Vale. 24 of Ia-  
nuary. 1621.*

**FINIS.**